

An Establishment Orthodoxy

A recently republished item by one of the many 'policy groups' dealing with 'extremism and funded by agencies or departments of Western governments and/or by multinational corporations such as Microsoft, contained a section about David Myatt. The item was in the Order of Nine Angles (ONA, O9A) part of *Mapping Militant Organizations* and originally dated from 2022, with the policy group in question, Mapping Militants Project, (MMP) largely funded by the US Department of Defence.

The item will be examined here since it adheres to and propagates and is an example of what since 2018 has become the Establishment orthodoxy about Myatt as evident (i) in other items by such policy groups with sections on the O9A such as the Counter Extremism Project, the Institute for Strategic Dialogue, and the Combating Terrorism Center, and (ii) in the article about Myatt in the tertiary internet-based source known as 'wikipedia' used by millions of people a day when they seek information in English and many other languages about a person.

The section about Myatt by the MMP gives the appearance of being well-researched since it contains multiple citations, which section, together with the numbered citations (not referenced here) reads:

David Myatt ("Anton Long" or "Abdul Aziz ibn Myatt"): While the origins of O9A are uncertain, scholars believe that David Myatt, a British far-right extremist, founded the group in the 1970s under the pseudonym "Anton Long." [26] Although Myatt denies being connected to the group, textual evidence analyzed by the religious studies scholar Jacob Senholt refutes this claim. [27] Given O9A's non-hierarchical structure, it is difficult to determine the extent to which Myatt has controlled the group. Still, scholars generally agree that Myatt has served as "the driving force behind the ONA, and the principal author of most of the Order's texts." [28]

In 1969, while in high school, Myatt joined Colin Jordan's Nationalist Socialist Movement (NSM), a neo-Nazi organization that later came to be known as the British Movement (BM). [29] Myatt served as a bodyguard for Jordan during his rallies for several years before leaving to form his own extremist group called the National Democratic Freedom Movement (NDFM). [30] In addition to NDFM, Myatt also "became involved in paramilitary clandestine violent neo-Nazi groups between the 1970s and 1990s, such as Column 88 and Combat 18, in which he took over leadership positions." [31] During that same period, Myatt founded O9A and produced many of the group's foundational texts. [32] In 1998, Myatt converted to Islam and changed his name to Abdul Aziz ibn Myatt. [33] Jacob Senholt characterized Myatt's radical ideological shift as "part of a 'satanic' game of 'sinister dialectics.'" [34] Over a decade later, in 2010, Myatt announced that he had rejected Islam along with all extremist ideologies. [35] In 2021, Myatt was listed by the Counter Extremism Project as one of the world's 20 most dangerous extremists. [36]

However, on examination the citations are to secondary or tertiary sources, not to scholarly works which present evidence based on primary sources. {1}

A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne

Senholt

In relation to Myatt, the citation is to Senholt's chapter in the 2012 book *The Devil's Party: Satanism in Modernity* with the MMP item stating that "textual evidence analyzed by the religious studies scholar Jacob Senholt refutes this claim" of denial by Myatt. However, a critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in 2012:

"As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." {2}

Senholt also claims that Myatt's diverse and eclectic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Yet of five Insight Roles mentioned in a 2004 ONA text, Senholt cites three which he claims Myatt has undertaken: (a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical

revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role. Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. {3}

Furthermore, the MMP, as is common in such items about Myatt by policy groups, fails to mention or cite Myatt's response, such as his 2012 refutation of the claims made by Senholt, which mention of Myatt's 'side of the story' would be the neutral, the fair, thing to do.

I shall therefore, for balance, quote, *sans* the included footnotes, from that 20-page 2012 text, {2}

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

(1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

" In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then *The White Wolves* (c. 1993), and finally the *Aryan Resistance Movement* aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation *Cosmic Reich* by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as *The Lamp of Thoth*, and the early version of *Copula cum Daemone* (which in fact was about the birth of Adolf Hitler). One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

(2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion and The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

"It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

(3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

(4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

(a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

(5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

(6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that *some* of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Goodrick-Clarke

The citation is to the 2002 book *Black Sun* by Goodrick-Clarke, who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt's

activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts, " and so on and so on

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992 typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, {4} but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources. Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, the 2022 MMP item, as is common in such items about Myatt by policy groups, fails to mention or cite the 2013 text *A Skeptic Reviews Diablerie* which examines *Diablerie* in detail in the *Content and Style*, the *Errors and Omissions* and the *Motive and Author* sections, writing that it is difficult to:

conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text *Diablerie* – as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called." Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of *Diablerie* is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in *Diablerie*? Certainly not. Surely the author of *Breaking The Silence Down* (written 1985) – with its depiction of Sapphic love and its believable main character Diane – could have come up with a better characterization of Anton Long. {5}

The author concludes that their

"conjecture is that *Diablerie* was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 – was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of *Fenrir*, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

Introvigine

The citation is to the 2016 book *Satanism: A Social History* in which Introvigine commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigine neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Therefore, In scholarly terms, the author(s) of the MMP report, by citing Senholt and Goodrick-Clarke and Introvigine, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

"citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." {6}

Myatt also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

"the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertise is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion.

A Critical Analysis: Koehler

Two references in the MMP item are to a few pages about Myatt in a 2023 book by David Koehler titled *From Traitor to Zealot*. {7} In those pages Koehler claimed, among other things, that Myatt authored "the right-wing terrorist manual" *A Practical Guide to the Strategy and Tactics of Revolution*, which allegedly influenced Copeland who was described in the media as the 'London nail-bomber'.

However, Myatt did author a booklet titled *The Strategy and Tactics of Achieving Power - How To Create a NS*

Revolution as listed in a 1997 edition of George Diet's *Liberty Bell* magazine:

The National-Socialist Writings of D. Myatt

I: Thormynd Press National-Socialist Series.
Volume I National-Socialism: Principles and Ideals.
Volume II The Truth About National-Socialism and Adolf Hitler.
Volume III Honour, Loyalty and Duty: An Introduction to National-Socialism.
Volume IV The Nobility of National-Socialism.
Volume V The Wisdom of National-Socialism.
Volume VI The Galactic Empire: National-Socialism and the Conquest of the Final Frontier.
Volume VII The Numinosity of National-Socialism.
Volume VIII The Enlightenment of National-Socialism.

Liberty Bell / October 1997 — 55

Volume IX The Religion of National-Socialism
Volume X The Divine Revelation of Adolf Hitler
Volume XI The Revolutionary Holy War of National-Socialism
Volume XII National-Socialism, Morality and Justice
Volume XIII The Aryan Warrior: Brief Guidelines for the National-Socialist Revolutionary
Volume XIV Vision of a Future Golden Age: National-Socialism and the Importance of Honour
Volume XV Future Reich: National-Socialism, Order and the Triumph of Individual Will

II: Reichsfolk Aryan Culture Series
Volume I Aryan Freedom — Heretical Essays in Praise of Aryan Culture
Volume II National-Socialism, Aryan Culture and Aryan Freedom

III: Reichsfolk Aryan Revolution Series
Volume I Essays in Aryan Revolution
Volume II The Strategy and Tactics of Achieving Power — How To Create a NS Revolution
Volume III The Fight for Aryan Freedom
Volume IV Our Revolutionary Task

IV: General
* What Is Our Life For? A National-Socialist Answer
* Occultism and National-Socialism.
* The Aryan Way
* The Essential Guide to Aryan Living
* A Guide to the Aryan Religion of National-Socialism

That booklet, the title sometimes shortened to *Strategy and Tactics of Revolution*, had the subtitle *Armed Insurrection, Leaderless Resistance, or a Legal Movement*. It was misleadingly referred to, by others and published as, *A Practical Guide to The Strategy and Tactics of Revolution*.

It was not a 'terrorist manual' dealing as it did with questions relating to, as the subtitle suggested, insurrection, leaderless resistance, and legality. The 'terrorist manual' commonly and incorrectly attributed to Myatt, and said to have inspired Copeland, was *A Practical Guide to Aryan Revolution*, whose "contents provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement." {8} It was copy of that text which British Police found in Copeland's flat following his arrest. {9}

That document was and is incorrectly attributed Myatt because there are no primary sources which confirm such authorship, with primary sources revealing that following Myatt's arrest in 1998 by the British Police they and other government agencies domestic and foreign failed to find such evidence.

In early 1998 Myatt was arrested at his village home near Malvern by Detectives from SO12 (Special Branch) of Scotland Yard as part of Operation Periphery which had been set up to investigate him in relation to incitement to racial hatred and conspiracy and incitement to murder. The Police spent seven hours searching Myatt's four-bedroom detached home where he lived with his wife and family, and seized and removed his computers and files. Myatt was taken to Malvern Police station and interviewed several times. He was later bailed with one of his bail conditions being to attend further interviews with officers from SO12 at Charing Cross Police station in London.

Following Myatt's arrest, SO12, in conjunction with British security services and overseas agencies such as the Canadian police, spent three years trying to find evidence. In 1999 following the London nail-bombings and the arrest of Copeland the investigation was widened and included Detectives from the then Anti-Terrorist Branch (SO13) who interviewed Myatt about Copeland. They failed to find any evidence that Myatt had any contact with or had influenced Copeland.

Thus, despite the three-year long investigation involving multiple law enforcement agencies in the United Kingdom and abroad the Police and forensic teams, who investigated his computers and files, failed to find any evidence regarding that 'terrorist manual' and in the Summer of 2001 Myatt was released from his bail.

The primary sources in this respect include custody records in Malvern Police station, interviews with the Police officers involved, taped interviews by SO12 with Myatt in Malvern and Charing Cross Police stations, records at Charing Cross Police station, and SO12, SO13, and MI5 files.

In another *faux pas* Koehler confuses Myatt's fiancée Francis, who committed suicide in 2006, with Myatt's second wife who died of cancer in 1993.

In addition, when Myatt was asked in 2021 if he agreed with Koehler's assumption that he was "driven by a search for meaning and purpose, as well as an intellectual desire to find and create the all-encompassing and perfect political philosophy", Myatt said that did not agree because:

"during my National-Socialist decades I was driven by a somewhat fanatical desire to not only propagate

what I then believed National-Socialism to be - an honourable, noble, way of life, a practical presencing of the numinous - but also to recruit people to that cause in the hope of creating a National-Socialist society in the land of my ancestors [...] During my years as a Muslim I nurtured a similar desire to propagate what I then believed the Muslim way of life to be: which again was an honourable, noble, way of life, and a practical presencing of the numinous.

There was thus no search for 'meaning and purpose' because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National-Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God." {10}

Thus while Koehler does use a primary source, Myatt's *Myngath*, {11} his lack of detailed scholarly research using primary sources (which should have included an interview with the still living David Myatt) is evident in his errors, and in using, in reference to Myatt, secondary sources, such as a 2006 book by Professor Michael and a 2000 book by Kaplan, and who thus, like Introvigne and Senholt, committed the fallacy of appeal to authority.

There is also Koehler's somewhat pejorative and rather unscholarly use of expressions such as "he claims", "according to his storyline," his "side-switching storyline", and "according to his narrative".

A Critical Analysis: Assumption About A Citation

The other citation in the section about Myatt in the MMP item is to the book *Mysticism in the 21st Century* by Connell Monette and appears alongside the previously mentioned work by Goodrick-Clarke. It refers to the claim that "Myatt founded O9A and produced many of the group's foundational texts."

However, while such a claim is made by Goodrick-Clarke, for example in stating that "Between 1976 and the early 1990s, Myatt wrote more than ten O9A ritual books, including *The Black Books of Satan*, *The Deofel Quartet*, *Naos*," Monette in contrast has "Anton Long has continued as the driving force behind the O9A, and the principal author of most of the Order's texts."

It is thus obvious that for whatever reason Goodrick-Clarke writes 'Myatt' when the author of various O9A texts, correctly given by Monette, is or should be attributed to 'Anton Long', with the author(s) of the MMP item erroneously following the misattribution of Goodrick-Clarke.

In addition, Goodrick-Clarke attributed O9A works such as *Hostia* to Myatt when a critical analysis of that work reveals that it is not, as many have claimed, written solely by 'Anton Long' but by several other authors. {12}

As the authoress of that analyses concluded:

- (i) *Hostia* was not authored by Anton Long;
- (ii) *Hostia* was not 'authorized' by either Anton Long or by the Order of Nine Angles/O9A/ONA;
- (iii) *Hostia* is not representative of "the esoteric philosophy of Anton Long", aka the Order of Nine Angles, which philosophy is only represented in its original form in the writings published under the name of Anton Long between 1976 and 2012;
- (iv) *Hostia* is not representative of the O9A subculture which developed from that philosophy;
- (v) the primary source for the contents of *Hostia* are the three un-redacted printed and spiral bound versions of which 63 copies were published in 1992 with only a single copy of volume one currently publicly available at General Reference Collection RG.2021.b.17 in the British Library in London.

Conclusion

To date, there are no scholarly and comprehensive works, based entirely on primary sources, concerning the life and writings of David Myatt. Such primary sources would include his published poetry, memoirs such as his *Myngath* {11} and *Ethos of Extremism*, {13} and interviews {10} and other material, such as *The Numinous Way Of Pathei-Mathos*, published on his website {14} and blog. {15}

What has therefore been written and transmitted by various mediums about Myatt should be regarded at best as unreliable and at worst as propaganda designed and distributed for political or other reasons. That Myatt in such unreliable and/or propagandistic works is invariably connected, without evidential facts, with the O9A has thus, and successfully, diverted attention from his post-2011 philosophy of pathei-mathos and his other works such as his translation of and commentary on tractates of the *Corpus Hermeticum* {16} and his *Understanding And Rejecting Extremism*. {17}

As Myatt wrote in his 2012 *A Matter Of Honour*:

[A]re those who in the past have prejudged me - who have written about me as a violent extremist - accepting of individual change, of the virtues of reformation and pardonance? Are they aware of my voluminous recent writings regarding my philosophy of pathei-mathos and those regarding my extremist past and my rejection of extremism? Are they open to the possibility of my change and reformation? Or will they

continue with 'the party line' and thus continue to insist that I am some sinister person whose recent mystical writings are just some sort of diabolical ploy?

More interestingly (perhaps) could my career as an extremist have been brought to an earlier end had one or some of my opponents taken the trouble to get to know me personally and rationally revealed to me the error of my suffering-causing, unethical, extremist ways? Perhaps; perhaps not - I admit I do not know. I do know, however, how my personal interaction with, and the ethical behaviour of, the Police I interacted with from the time of my arrest by officers from SO12 in 1998, permanently changed (for the better) my attitude toward the Police. {2}

Selann Ibotæ
2024, v.1.03

{1} "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources." Myatt, *Research, Primary Sources, And Pathei-Mathos*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf>

{2} *A Matter Of Honour*, <https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf>

{3} qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

"nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]

Some suggested Insight Rôles are:

- § Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.
- § Join the Police or one of the armed forces and live the active life that such a profession entails.
- § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
- § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
- § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."

<https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf>

{4} General Reference Collection Cup.711/742, BNB GB9219567

{5} The text is included in *Diablerie: A Forgery?* at <https://archive.org/download/a-forgery/a-forgery.pdf>

{6} Myatt, *Research, Primary Sources, And Pathei-Mathos*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf>

{7} *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*, Cambridge University Press, 2021. pp.153-163.

{8} Michael Whine, *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{9} Copsey & Worley, *Tomorrow Belongs to Us: The British Far Right since 1967*. Routledge, 2017, p.156.

{10} *Three Interviews*, <https://www.davidmyatt.info/dm-three-interviews.pdf>

{11} <https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myn-gath.pdf>

{12} *Hostia: History, Authorship, And The O9A*, <https://web.archive.org/web/20230725221918/https://theo9away.files.wordpress.com/2022/07/o9a-hostia-overview-v1.pdf>

{13} <https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf>

{14} <https://web.archive.org/web/20231204165611/https://www.davidmyatt.info/>

{15} <https://davidmyatt.wordpress.com/>

{16} <https://web.archive.org/web/20240112161146/https://www.davidmyatt.info/myatt-eight-tractates-print.pdf>

{17} <https://web.archive.org/web/20240123141514/https://www.davidmyatt.info/david-myatt-rejecting-extremism.pdf>